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STEREOSCOPES are now universally known, although first introduced only about thirty years ago. They combine two pictures into one, and give to that one, if it be a single figure, the appearance of solidity; and if there be many figures, as the trees of a landscape, they place them all in their proper places, each at its due distance from the other, and give the same appearance of depth which the objects have when we look at them with both eyes. Painters endeavor to produce this effect on the flat surface of their canvas, and good painters do produce it in some degree. But no painting can produce it as perfectly as a good stereoscope. If we understand how stereoscopes produce this effect, we shall know one at least of the reasons why we have two eyes.

Many persons, I suppose, think that the two pictures of a stereoscope are alike. A little examination will show that it is not so. On the right hand of the right picture we shall see that it extends a little farther to the right, and that it does not go quite so far to the left. In the left hand picture this is reversed, the picture extending a little farther to the left, and not quite so far to the right as in the other. This is easily seen. Not so easily but as certainly, if we look at any or every single object in the picture, we shall find, aided if need be by a microscope, that we see a little more of the right side of the object in the right picture, and a little more of the left side in the left picture.

Now how is it with the eyes? A little reflection will assure us that it is just so with the two eyes. They are about two and a half inches apart. It is obvious that the right eye sees a little more of the right side of any object, — a tree for instance — than of the left side, and a little less of the left side; while the left eye sees a little more of the left side and a little less of the right side. If the tree be, we will say, one hundred feet away, these two differences are very small; but it is just these small differences that produce in the mind the sense of solidity and of place.

To make a stereoscopic picture, a double camera is commonly used, which is a camera with two sets of lenses and glasses. These two sets are put about two and a-half inches apart, which is about the common distance between the two eyes. The right hand lens then takes the picture as the right eye sees it; the left lens taking it as the left eye sees it. Then the two pictures are put together on a card, and the card put into a stereoscope frame, the lenses of which are such, and so adjusted, that they bring the two pictures into one before the eyes, and the eyes see the two pictures as one, with the same sense of solidity and distance as when they look together upon the objects represented.

I fear that this brief description may be unintelligible, and not show as clearly as I wish to, that we are able to see things as they are with two eyes; first, because with two eyes we see the thing under two different aspects, and next, because we bring these two aspects together and see them as one. This the two eyes can do, because they can move in their orbits in such wise as to bring these two aspects together. It is a not uncommon effect of disease or disturbance of the eyes, that their owner sees what he looks at as two things. If he looks at a face, he sees two, and so of a tree or anything else. Just the same effect is produced if the lenses of a stereoscope are misplaced, or ill-adjusted, so that they do not bring the two pictures into one. Of course, we see two different aspects of whatever we look at with two eyes. And it is certain, that only so do we see

things as they really are, and in their actual places and relations. They who have never seen with both eyes are aided by experience to come to right conclusions, and are often unconscious of the deficiency; but it is there without their knowing it.

The mere fact that we thus learn the use and effect of having two eyes, is not worth much. But to learn that nothing is seen accurately, or as it really is unless it is seen under two aspects, and unless these two aspects are brought into one, is worth a good deal. We may rise from this truth as it is on a physical plane, to the same truth as it exists on an intellectual plane and on a spiritual plane.

No man ever saw two things which were exactly and in every respect alike; and Swedenborg assures us that there are no two such things in existence, and never were and never can be. All heaven is divided into societies; and the larger societies into smaller; and each society is formed of individuals, no two of whom are just alike; and no two societies are just alike. As additional members enter into a new society, no new comer is just like any whom he finds there. The effect of this is, that every new comer adds to the society not only the additional strength of one new member, but an additional element of character; a new way of seeing old truth, or a new form of the ruling affection common to the whole society. In this way every new comer makes the society more nearly perfect.

Swedenborg in A. C. n. 7836, after stating, as he often does, that heaven is in a human form — and our readers must remember that he does not mean shape, by form, but inmost structure — and that the larger societies correspond to and represent the larger organs and viscera, and the smaller societies, and finally the individuals composing the societies correspond to and represent the smaller and the smallest parts of these organs and viscera, makes this statement, "If a society be not complete as it should be, from some neighboring society are taken as many as may fill the form of that good."

This illustrates the necessity of variety that there may be completeness, in matters of the will; there is the same necessity in things of the understanding or in truth as in good. There are many practical conclusions to which these principles lead. We will now look only at one; and that is the *good of difference of view.* Good and wise men have probably always agreed that forbearance is a virtue; that we should respect each other's freedom, and that an attempt to coerce opinion by violence is always foolish. But history tells us how slowly and reluctantly mankind has adopted this virtue of toleration. Mahometanism in its propagation of its doctrines by the sword, the inquisition by its murderous fires, the Catholic persecutions in England, and then the Protestant persecutions of the Catholics when they acquired power, and the murder of Servetus with the approval of Calvin, all tell the same story. And we find it at home in the inability of our Puritan forefathers, when they found an asylum where they were safe from the persecutions from which they fled, to forbear from persecution in their turn. And yet through all this, there prevailed, at least to a large extent, a good motive. There is no reason to doubt that through all these persecutions, some who were good men believed that the mischief caused by wrong opinions in religion was so great, that it was merciful to mankind to stamp them out at the cost of any amount of human suffering.

And where stand we now? We live in the most tolerant of ages. So far as I know, there is nowhere on earth, at this moment, open, avowed, and cruel persecution on account of religious opinion. But a large part, — certainly not all, but a very large part of this universal toleration springs from the wide-spread roots of indifference. And what has the New Church to say to this? It has to say on this, as on so many other subjects, a new truth, — one so new to us that it may be feared we have not yet learned the lesson well. It tells mankind that mere toleration is not the virtue to be aimed at; that it does not pay the debt which

each man owes to every other man. It asserts that the impossibility of bringing all minds into unison, which wise men in all ages have seen to be grounded in the very constitution of human nature, is itself a good thing; an effect and proof of the Divine Love and Wisdom. It is the law of heaven itself; where there prevails eternally, and constantly grows, not unison, but harmony; a harmony which would be impossible if there were unison. Every man should think he is in the right, for it is the duty of every man to adopt what he sees as truth. But no man should demand that others should see this truth just as he sees it. He should rather desire that they do not. A man may believe, for example, that the fundamental and essential truths of the church are absolute truth, and that he knows them to be so; and this he may believe firmly and unyieldingly. But no man has a right to believe that his understanding of them is just right, and that he has nothing to learn from his neighbor. Indulgence in such a feeling will gradually make his love of truth a love of *his* truth and not a love of *the* truth. No man should make himself a standard for others; but the natural man always desires to do this, and none of us escape from this wrongful desire. We should resist it, not only out of respect for the freedom of others, for this is only common sense; but on a higher ground, which is peculiarly a New-Church ground. We should desire, with whatever agreement in fundamentals, a variety in the views concerning them. We should desire this, first, that it may help us to correct our own views; next, that it should give them enlargement, breadth, extent and freedom of scope. When we meet with a good man who holds the same great truths with ourselves, but differs from us in his interpretation of them, we should be glad of it, and listen, not merely with the courtesy of a gentleman, or the friendliness of a neighbor, but as one who would gladly be taught if he may be, what will help him to see these truths more clearly and more accurately.

This is sometimes very hard work. Let a man stand

where he will upon the earth, that spot is to his natural vision the centre of the earth, and of the over-arching, all-embracing sky. This fact exactly represents where he stands in the centre of his own opinions concerning all things on earth or in heaven, if he looks at them only with the vision of the natural man. But he is a very ignorant man if he has not learned that the earth and the sky extend physically far beyond his sight. He is very ignorant of the intellectual and spiritual universe if he has not learned that they too, extend far beyond his vision. And he is much to be pitied if he has learned this truth, and forgets it. He will then believe, not merely that he sees the truth, but that what he does not see cannot be the truth.

What Swedenborg tells of "gyres," the meaning of which is almost the same as choirs, or chorus,—has a distant bearing upon this subject. The discipline which introduces good spirits into choirs is one which, in one form or another, all who need it,—and almost all do—pass through before they become heavenly. He says,—A. C. n. 5182, that there are four "introductions" into choirs; "the first is, that its members may be suited to each other; the next is, that their speech and thoughts may be in concordance; the third is, that they may come together mutually among themselves as to thoughts and as to affections; the fourth is, that they come together in truths and goods." In a word, that they may learn to feel, think, and act in harmony, with entire preservation of each one's individuality. How hard it must be for him to learn this lesson, in whom the habit of giving but not receiving, and of making oneself the centre of all relations, is confirmed and indurated.

Swedenborg adds another interesting statement in regard to choirs. He says that "good spirits from the Gentiles may be initiated into choirs, and thus into concord, in a single night; whereas, with many Christians it requires thirty years." (A. C., n. 2595.)

This does not mean that all Gentiles come so soon into choirs, or all Christians so slowly. But that Gentiles, at the

present day, come into the needed concord with others much more easily than Christians. The reason seems obvious. They do not hold their personal opinions with the iron grasp of that love of self which holds one's opinions as a part of self, and feels their correction as painfully as one would feel a surgical restoration to human form of a limb that had become distorted by wrongful use.

If we love our neighbor, but not his errors; if our desire is not to please him and ourselves by an ungrounded belief that we agree when we are far apart; not to soothe him into an unwholesome rest, but to walk forward with him in the way of truth; if we remember in our dealings with him that that only is a true charity which is one with truth; assuredly our efforts will tend not to weaken but to strengthen the foundations of our own belief, while we do all that we can do to impart truth to him. Undoubtedly it may be difficult in some cases to draw the line between too strong and too feeble an insistence upon our own rightness. Here, as often in life, there is an apparent conflict not between right and wrong, but between two rights which antagonize each other. But this conflict is only seeming. The love of truth, and the love of our neighbor, if both be better than natural, cannot oppose each other; and the effort to give both their place and work, may lift them both, and reconcile them.

At this day we are surrounded by hosts of Gentiles. For the number of those who neither deny nor reject religion, but hold their religious faith loosely, with very little positive and definite belief, is very great. These are Gentiles. Many of them are in this condition because the religious world about them is broken up into contradiction and chaos, and they can see no reason for choosing one fragment rather than another. But when they meet with New-Church doctrine, its rational and satisfying answers to their spiritual wants lead them to examine into it, and to accept it as they can. Hence it is that a very large proportion of those who receive the doctrines of this church have been Gentiles

of this sort. We have evidence that a very great number of such persons are now approaching the truths we hold from every direction. What can we do for them? A full answer to this question would be a very wide one. All that we would suggest at present is, that we should remember that no one can enter into the wide fold into which the Lord is now seeking to gather all who are willing to be led by Him, excepting in each man's own way. If we say to him, however kindly, "you must enter into that fold in our way," we say to him, "You must stay out. For you the door is not open, nor will it be opened when you knock." For it is simply impossible that he should enter into it except in his own way, and that way will lead him to his own place. All we can do for any man is to help him to find that way, and to follow it.

There is one thing more that we should remember. It is that while Divine Providence can never help any man more than he can be made willing to be helped, it is ever ready to help him all it can; if not much, then a little; if it cannot help him out of error into truth, then it seeks to soften and modify his error and make it less mischievous, less poisonous. We should be willing to work with Divine Providence even in this. In nothing is the influence upon earth of the New Church in the heavens more evident, than in the present condition of old and firmly-rooted falsities. Where is the Calvinism of Jonathan Edwards? Salvation by faith alone, foreordained election and predestination no longer flaunt their banners before the public eye. And Atheism seeks to hide itself, even from itself, under new pretences and softer names. Assuredly no New-Church man will say that this is not the Lord's work; or, that it is not a work he should help forward if he could.

There is another danger. In our efforts to escape from self-assertion and self-conceit, and from the love of rule, we may loosen our hold upon truths to which our souls must look for nourishment. In our wish and endeavor to deal kindly with our neighbors' opinions, and profit by them if we

can, we may permit his errors to weaken our own convictions, or perhaps to mingle with and distort them. Nor is this a danger for ourselves only. How easily may too great laxity, in its fear of severity, act most injuriously upon our neighbor. While we have marred and weakened our own faith, we have strengthened his want of faith. Perhaps a light had begun to shine in his mind and lead him to us. By a firmer assertion of what we believe to be truth,—an assertion as clear as the truth, and as kind as love could make it, we might have fed his lamp with our oil; and we have only obscured his feeble light, and he goes away content with the darkness from which he had wished to escape.

From both of these dangers there are principles of New-Church truth which would guard us. Let us seek them in heaven. There, every new comer is received with joy, and with the greater joy the more he brings of truth and good which they had not before, because it is his and he could not bring it to them if it did not bear the impress of his own mind and his own individuality. But neither could they have received him, nor could he have remained with them, if what he brought did not harmonize with what he found there. It would have been a false note in the song of praise which their very life was singing; and discord has no place in heaven. What is the lesson we may learn from this? It is, that we must be true to the truth itself; as firm as steel in holding on to it, and uncompromising in our loyalty to it; but always remember that our neighbor has his rights as we have ours; and that it is equally for our own good as for his, that we should respect them.

HAS PURE FERMENTED SUBSTANCE A GOOD CORRESPONDENCE?

It would seem that no doubt can remain upon this point to one who recognizes the truth of what Swedenborg teaches upon the subject. In n. 7906, A. C., he says: — "That leaven denotes the false may be manifest from those passages where leaven and leavened, also where unleavened are named, as, in Matthew, Jesus said: 'Take heed and beware of the leaven of the Pharisees and of the Sadducees'; afterwards, the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees (Matt. xvi., 6, 12), where leaven manifestly denotes false doctrine. Inasmuch as leaven signifies the false, it was forbidden to sacrifice upon what was leavened the blood of the sacrifice (Exod. xxiii., 18, and xxxiv., 25); for by the blood of the sacrifice was signified holy truth; thus truth pure from all falsity. It was also ordained that the meat offering, which was offered upon the altar "should not be baked with leaven" (Lev. vi., 17); and that "the cakes and wafers also should be unleavened" (Lev. vi., 11, 12, 13).

But notwithstanding these laws against leaven, and being baked with leaven, it is most remarkable that, as Swedenborg proceeds to say, truth cannot be purified from the false without what answers to leavening. He says:

"As to what further concerns what is leavened and unleavened, it is to be noted that the purification of truth from the false appertaining to man cannot possibly exist without leavening [fermentation], so called, that is, without the combat of the false with truth, and of truth with the false; but after that the combat hath taken place, and the truth hath conquered, then the false falls down like dregs, and the truth exists purified; like wine which grows clear after fermentation, the dregs falling down to the bottom. This fermentation or combat exists principally when the state appertaining to man is turned, namely: when he begins to act from the good which is of charity, and not as before from the truth which

is of faith; for the state is not yet purified when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will; before, only from the understanding. Spiritual combats or temptations are leavenings [or fermentations], in the spiritual sense, for on such occasions falses are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down, as it were, to the bottom, consequently refine. In this sense is to be understood what the Lord teaches concerning leaven, in Matthew: 'The kingdom of the heavens is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened" (xiii., 33), where meal denotes the truth that gives birth to good. . . Because, as was said, such combats as are signified by leavenings have place with man in a state previous to a new state of life; therefore, also, it was ordained that when the new meat offering on the feast of first-fruits was brought, the wave offering should be baked leavened, and should be the first fruits to Jehovah" (Lev. xxiii., 16, 17).

From this we see that though leaven represents what is false, yet we cannot come into genuine good without conflict with it, which involves its presence, nor without passing through a state of spiritual fermentation answering to that of natural fermentation. Not to have leaven in our houses is to banish the false from our minds in the only way it can be, by successful combat against it in the Lord's strength, which actually and effectually casts it out of our minds. We have no protection against the false, and all our tendencies favor its presence until in conflict with it we obtain the victory.

As man is not pure without this spiritual fermentation, so the passage teaches us that the juice of the grape is not pure without natural fermentation; and that by the process of natural fermentation a liquid substance is produced that justly represents truth in man purified from the false, which is, in substance, the good of charity.

It is especially to be noticed here not only that the purification of the juice of the grape is effected by means of fermentation, but also that of meal or flour. For Sweden-

borg says "meal denotes truth that gives birth to good." As truth cannot be pure without spiritual combat against the false, which casts it out, so good cannot otherwise be rendered pure. And when the false is cast out by its subjugation in temptations, then both truth and good become pure. And so if we think of things instead of terms, we see that as leaven is the false, things become unleavened, that is, free from the false by the very process of what is called leavening. This subject is treated of in D. P., n. 284.

That there is a real relation of correspondence between the effects resulting from a successful meeting of spiritual temptation, and the product of natural fermentation, is most fully confirmed by the statement which Swedenborg makes when he says "spiritual combats or temptations *are leavening in the spiritual sense.*"

When we consider what leaven represents, that is, the false, and the false united with and flowing from evil, we can understand why it is so severely denounced in the Scriptures, and why he who eats it shall be cut off, that is, be destroyed or condemned. It means that the appropriation of falsity and evil destroys man's spiritual life.

But when we understand that there are two results of a nature opposite to each other that may arise out of the presence of the false that causes spiritual fermentation, one of which results is the adoption and confirming of the false, and the other the effectual rejection and casting out of the false, then we can see that the former result is what is aimed at in the condemnation, and not at all the latter, which, though it is the presence of the false that causes the fermentation, could never have been brought about without it. It is the doctrine of the Pharisees and the Sadducees, the false not seen as false and rejected, but confirmed, that makes the deadly leaven. But on the other hand, the false seen, guarded against, and altogether rejected, causes the leavening in its result to be the effectual establishing of the kingdom of heaven, — causes it to be what is represented by the "leaven which the women took and hid in three measures of meal till the whole was leavened."

This expression is very suggestive; for a woman signifies affection for the truth. It is an affection for the truth secretly fighting against the false, which alone can cause a successful result to the spiritual fermentation.

Very instructive also is the concluding portion of the extract given—"Because with man such combats, which are signified by fermentations, exist in the state preceding a new one of life; therefore, also there is a statute" that the two wave loaves of fine flour should be baked with leaven, and should be the first fruits unto the Lord.

Waving the offering represents the acknowledgment of the Lord. Baking, as it is effected by fire, represents good flowing in from the Lord when he is acknowledged. When from an affection for the truth we have fought secretly against the false, until, in despair, we cease to trust in ourselves, and look to the Lord for help; then there is an end of the conflict, and the good of love, which the baking represents, flows in from the Lord, and the leaven of the false is effectually removed. Then there exists a new state of life, or a state of new life, which is the state for receiving the Holy Supper.

MARRIAGE.

The elements of all true marriage are goodness and truth in and from the Lord. For we learn from the Word that he is Divine love and wisdom operating with Infinite power, and in Divine human form; and that, from the inseparable union of this goodness and truth all things were produced, with man at the head in the Divine image and likeness; and that this Creator, in his goodness and truth, is constantly giving life to all created things. Hence Swedenborg says that "Good and Truth are the universals of creation;" that "they are in all created substances, according to the form of each;" that "they proceed from the Lord, not as two, but as one;" that "good can in nowise be and exist without

truth, nor truth without good, but one in the other mutually and reciprocally;" and that "the truth of good is masculine, and the good of truth is feminine." Thus it is that the male and female elements pervade all nature, causing the various things to bring forth after their kind and according to their various forms and uses.

Now, the marriage of goodness and truth in a single mind unites the will and the understanding, making the feelings of the will charitable and affectionate, and the thoughts of the understanding faithful and just.

Therefore, as regards the conduct of individuals here in this world, everything merciful and just that a person does from love to God and the neighbor, is done from the union of goodness and truth; while everything unjust and malicious, done from the love of self and the world, is done from the union of evil and falsity. Thus the marriage of the elements in a man's will and understanding may be either heavenly or infernal, according to the use he makes of the life given him. Hence the depraved and wicked minds pervert the use of the goodness and truth given them to what is evil and false; and therefore the union of such principles is called "infernal marriage," making the feelings of the will selfish and malicious, and the thoughts of the understanding deceitful and unjust.

Now, this union of goodness in the will with truth in the understanding of the individual minds of a man and a woman, is an essentially necessary preparation for their marriage as husband and wife.

Marriage is one of the leading lessons of the holy Word. The Lord is called the husband of the Church, and regenerating individuals are called the Church, because the truth of the Church is wedded to the Lord's goodness, and the goodness of the Church is wedded to the Lord's truth. Without this marriage there is no Church.

And so, in the marriage of a man and a woman, his truth is wedded to her goodness, and her truth is wedded to his goodness. But the marriage can take place only through

their regeneration. For, without regeneration, they are destitute of heavenly goodness and truth as their own. Therefore parties are truly married to each other no further than they are regenerated.

From this, the true course for the young and uninitiated to pursue concerning marriage, is made plain and practical. For the path which leads to the union of goodness and truth in single individuals leads directly to the marriage relation between them and their true partners for life, and prepares them for a happy consummation of their union whenever, in the Divine Providence, they are ready to celebrate it.

Hence young people, in selecting their partners for life, preparatory to marriage, should know that they can be truly and happily married only in regeneration; therefore they should study the holy Word, conform to the Divine law, and labor to put away everything deceitful and unkind, that they may be able to see what is really good and true in each other. Then, when a young man and a young woman who are being regenerated make each other's acquaintance, if they are suited to each other, they will soon love each other's society; and, as they become familiar with each other's hearts and minds, the truth in him will be quickened by the goodness in her and will desire to possess it as its own. And her heart will freely respond to the call, and there will be a conscious beginning of the marriage of goodness and truth between them. This union is heavenly because the goodness and truth are from the Lord. And as they go on in their regeneration and union, all the various masculine principles in him will become wedded to the various feminine principles in her, until they are one in will and understanding, one in goodness and truth, one mind forever; for the elements which unite are eternal and belong to each other. But the regeneration and marriage at this age of the world will not be complete until after they have passed the judgment in the world of spirits; when they will have a fulness of wisdom and love, of happiness and joy, such as no single person could ever realize.

Now, as all persons are recipients of goodness and truth, and are endowed with rationality and freedom, and hence can act individually as human beings, therefore, if a man and woman suited to be partners for marriage have never seen nor heard of each other, they can cultivate in themselves the goodness and truth given them, and each mind may come into true order according to what it has. But neither of them will be a full human being, and never can be, without the other. Because, in the union of minds, each supplies what the other lacks, and thus the two become "one flesh." For flesh means life; and as the elements of their minds are united, they twain are one life.

But from this view of the subject many are ready to ask, who, on earth, are conjugial partners? We answer, the "Lord only looketh on the heart." This is a very selfish and world-loving age; and the conjugial relation, like regeneration, is progressively formed. But, wicked as the world is, we have reason to believe that there are many pairs of minds who think and feel with each other in many things, and who are gradually approximating a full union. And as no male or female mind is complete in itself, and as the two minds spring from the united goodness and truth of God, and as he is in one person and perfect, therefore it must take them both to form his more full likeness. Hence it is written, "In the day that God created man, in the likeness of God made he him, male and female created he them, and called their name Adam."

But many have supposed that the Lord teaches otherwise, in his answer to the question: "In the resurrection, whose wife shall she be of the seven? for they all had her." Jesus answered and said unto them, "Ye do err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Here the Lord mercifully adapts his answer to the low state of the Sadducees, who could receive no higher idea of marriage than that of the selfish contracts of this world, which are not given or known in

heaven. But besides the apparent truth of this passage, there is also a real truth, which may be seen in the spiritual sense, showing that the real resurrection here meant is a rising from spiritual death into spiritual life by regeneration which is a union of goodness and truth in the mind; and this union cannot be complete but in the marriage of husband and wife. Persons may, however, be so far regenerated as to be freed from the dominion of evil, and be in the spiritual world before they have personally met their conjugial partners. But a union of goodness and truth had been forming between them, and hence they were being united in their regeneration. And as this union completes the regeneration, so it also completes the resurrection, "making them equal to the angels, being children of the resurrection." "Neither shall they die any more," saith the Lord. Hence the marriage covenant will never be broken. But there will be a constant progression in heavenly duties and uses, ever expanding the soul with new life and light from the Infinite fountain, forever. Such is the heavenly marriage of one man with one woman. And all persons who become regenerated, whether they have lived single, or been happily or unhappily married in this world, will find their true and faithful partners in the spiritual world. For the conjugial principle must be alive in every regenerated person.

Now, let no one suppose, because there is so much unhappiness and contention in many family relations, that they have all chosen wrong partners. For with the love of self and of dominion in either party things will not go along smoothly. Nor should people attribute their unhappiness to their marriage. Selfish and wilful persons would quarrel with somebody if they were still single. And many who live unhappily might find, by becoming regenerated, that they really have their true partners. Let such partners try the experiment by treating each other kindly and forgivingly, shunning all evils as sins against God, and being truthful and sincere in all that they say and do, and thus trying to

make a heaven of home, and they may find, after all, that they really belong to each other.

Therefore if any single persons desire to find their true consorts, let them seek the regeneration of their souls, and they will be sure of their treasure, far more valuable to them than all created things else, for it will make them full human beings, and give them everlasting happiness in heaven. And they need not be over anxious about finding them here in this brief and uncertain life. The other is their real, everlasting home; and there they cannot get wrong partners. For "He who made them at the beginning, made them male and female, and said: For this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."

THE VOICE BEHIND HIM.

In the explanation of John's words in the Apocalypse — "I turned to see the voice that spake with me" — Swedenborg says: —

"It is manifest that he heard the voice from behind, and that he turned himself around to see whence it was. That there is an arcanum in this is manifest. The arcanum is that before a man turns himself to the Lord, and acknowledges him as the God of heaven and earth, he cannot see the Divine Truth in the Word. The reason is because God is One both in person and essence, in whom is a Trinity; and that the Lord is that God; on which account they who acknowledge a trinity of persons look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord; and if to the Lord, they think of His Human as of an ordinary man. When a man does this, he cannot be enlightened in the Word; for the Lord is the Word; for it is from Him, and concerning Him. They, therefore, who do not approach the Lord alone, look at Him and His Word as behind them, and not before them, or at their back, and not in front." — A. R., n. 42.

Swedenborg himself appears to have passed through this experience in preparation for his instruction in Divine Truth from the Word. He was called by the Lord to open the spiritual sense of the Word, in 1745. He began the publication of the "Arcana Celestia" in 1749. In the meantime he was studying the Bible, writing the "Adversaria," and turning around to see the voice that spake with him.

In the early numbers of the "Adversaria," he wrote: — "It is plain that all the persons of the Divinity, which were three, — the Father, the Son and the Holy Spirit, — concurred in the work of creation." (Vol. I, p. 6.) "That Jehovah God is one in essence, but a trine in persons, namely: the Parent of all, of whom is predicated creation; His Only-begotten, or the Son, from whom is salvation; and the Holy Spirit proceeding from both, from whom is sanctification. God Himself here declares by word and writing; for from one and at the same time from several, He speaks in these words: 'Jehovah God said, Behold the man is like one of us'" (n. 80).

The process of turning is evident throughout the "Adversaria"; and in the last volume he could write, — "God Messiah Himself is Jehovah God" (n. 6367). "The Lord Jehovih is Jehovah God; specifically, the Divine Essence of God the Messiah, which thus spoke to His Human." (Part iv., p. 130). And almost at the very end (part iv. p. 204), he wrote: — "God Messiah is Jehovah, the Holy One of Israel, whom they ought to worship." And there is a similar gain in the quality of the interpretations of the Scriptures. Beginning with mere science, almost void of spiritual light, he progresses to a state of bright light, almost attaining the genuine spiritual sense.

Suddenly it came to him clearly. He dropped the "Adversaria," and began again at the beginning of Genesis; and at the very outset he declared: "In the following pages, by 'the Lord' is meant solely the Saviour of the world, Jesus Christ; and He is called Lord without other names. . . . Throughout the whole heaven they know no other Father

than the Lord, because they are one, as Himself said." (A. C. 14, 15.)

He did not mean by this that the other names of the Lord which occur in the Scriptures were not to be used; he always quoted them with scrupulous carefulness. But he dropped the name "God Messiah," which he had constantly employed throughout the "Adversaria," and which defined the second Person in the Trinity; he never used it again, but substituted for it "the Lord," as meaning the one God in His own Human. And from that moment he saw and he wrote the true spiritual sense of the Scriptures.

MIRACLES.

The subject of miracles has deeply engaged modern thinkers; and it is one that must always be full of interest to the disciple. To one with the mind and heart of the disciple they present the visible sign of the Lord's invisible goodness and wisdom. To one whose heart is affirmative towards the Divine love, and whose mind hungers for the Divine instruction, the miracles of the gospel authenticate themselves, and reveal the hidden laws of spiritual health and Divine creation. They bring before the distinct thought of the Godward-yearning soul the Divine helper and healer it needs. If under His touch the blind received their sight, doubtless He is ever present and able to open our eyes to the wonderful things of His law. If He made the lame to walk, surely He can supplement our weakness, heal our halting lives, and enable us to walk in the path of his commandments. If He cleansed the lepers, doubtless He stands ready to infuse the blood of a new life into our defiled souls. If He raised the dead, then we may trust in Him for resurrection from the death of carnal mindedness into life eternal which is union with Him. And if the condition upon which these works of mercy were performed unto men was ever

the one simple requisite of faith and actual approach to Him, then have I only to seek Him with heart and mind, believing in His omnipotent willingness, with that wholeheartedness which obeys His words without question. The sincere and thoughtful disciple, therefore, finds the miracles of our Lord as pregnant with instruction as His parables or precepts. If they present themselves to his thought as the authentication of the Divine mission of Christ, this is still a secondary and intellectual consideration. Their primary significance, that which endears them to the heart, and fills them with ever new interest, is the instruction which they furnish as to the loving kindness of the Lord, and the nature of His spiritual works in man.

It must be noted, however, that this is not the aspect of the miracles which occasions debate, and sends man to the profound critical study of the gospels. The primary question in most minds respects the possibility of miracles. It is this question: "Were the miracles ever wrought?" It is upon the affirmative or negative answer to this question that the most important issues are supposed to turn; and in answer to this question every form of external evidence and argument is inadequate. Our own Prof. Parsons has shown this very clearly in treating of this subject in "Deus Homo," where he analyzes the states of mind which raise the question, and lead to controversy. Men of scientific habit of mind, whose observation and study have strengthened their confidence in the regularity and uniformity of natural phenomena, deny the possibility of miracles. They have, perhaps, a belief, latent or developed, in nature as a law-making and sovereign power. At all events, they say in effect that a miracle cannot be, because it violates and contradicts all the laws of nature; and their answer is considered final, because the laws of nature are considered final.

Those, on the other hand, whose habit of study, intensified by emotions of reverence, leads them to identify the supernatural with Omnipotence, not only believe in the possibility of miracles, but that they are the necessary

authentications of Divine interference in the affairs of men. They may hold the same views about the ordinary sovereignty of natural law; but they still believe that the supernatural, being omnipotent, may assert itself in a conflict with nature's sovereignty, and attest itself by subduing and interrupting or reverting natural order.

Manifestly there is nothing to prevent these two classes of minds from disputing eternally, except loss of interest in the subject. So long as there is any incentive to debate they will differ. They start from a common error as to the nature of the thing in dispute; and their respective methods of reasoning are not such as are likely to lead to their mutual correction. Both assume that a miracle is a violation of natural law; that it is the assertion of the supernatural in conflict with natural law, or it is nothing. Starting from this common definition one contends for the Divine authentication of Christianity by the fact of miracles; the other argues against the fact of miracles from the antecedent improbability of any such violation and suppression of natural law. One argues that it is impossible to conceive of a Divine revelation without miracles as the attestation of its supernatural character; and that the miracles of Christ authenticate His Divine and supernatural character and office. The other contends that, inasmuch as there is uniform experience against any interruption in the order of nature, there is direct and full proof from the nature of the fact against any miracle; and such proof is not to be destroyed, nor the miracle rendered credible except by opposite proof, which is superior.

The New-Churchman has no interest in this form of the controversy. It is impossible that he should take sides in such a debate, because his doctrine of the supernatural lifts the whole subject of miracles out of controversy. The New Church teaches that there is no conflict between the natural and the supernatural, either in the operation of those effects which we call miracles, or in the production of the ordinary sequences of natural effects, every one of which is momen-

tarily dependent upon the influx of the supernatural for its existence and subsistence. The supernatural is the soul of the natural, playing into it, and producing all its effects, as the soul is popularly understood to flow into the body, and operate its will and thought there. The supernatural is thus always present in the natural, producing it and sustaining it, and the laws of Divine love and wisdom, and their infinite consistency in the steady evolution of the Divine purposes of use, are the origin of what we call "natural law," and of the observed uniformity in the order of effects in this world. The Divine life flows into the spiritual world, and through the spiritual world into nature, as the motives of a man's ruling love flow into the desire and thoughts of his mind, and through his desires and thoughts into the words and deeds of his body. And a miracle is related to the ordinary phenomena of nature as in man the manifestation of some special and mastering impulse is related to the ordinary tenor of his habit. The only difference between a miraculous production of an effect, and its ordinarily observed evolution, is that in a miracle the supernatural suggests its character by the agency of its manifestation. The father's love for his children rules in all his provisions for their benefit. It may be dominant in the regular and established routine of his conduct, which they take quite as a matter of course. But when, in some hour of dire distress, he closes his ledger, and locks his safe, and leaves his salesroom to his appointed agents, while he hovers over the sick bed of his child, with a tenderness and solicitude in his eyes which is always in his heart, then it dawns upon the surprised faculties of the child that this is love. It may not occur to him to connect this new manifestation of love with that which rules the ordinary routine of the father's well-balanced life; but manifestly it is the same love which, ordinarily operating in accordance with well considered laws of prudence, now brings to light, in a new emergency, the law that lies back of these, and makes them, and sustains them, or suspends them, according to its purpose. In no

other sense is a miracle to be understood as an "interference." If the supernatural is involved in the natural, and God is immanent in both, then "nature is the perpetual efflorescence of the Divine power; the natural is the unbroken evolution of the supernatural, and history, from the first man to the last, is the progressive unrolling of the plan of the infinite providence in which great events and small are taken up and glorified." Then the manifestation of the Lord of Life by Incarnation in the ultimates of humanity in the world, was only in obedience to that love which evolves this cosmos of effects as the theatre of man's regeneration, and in conformity with that wisdom which underlies and gives meaning to every method in nature which we have learned to respect as law. Then, that Incarnation given in the fulfilment of the chain of development of the Divine purpose impressed from the beginning upon the whole creation, the Divine life, which always flows in by correspondence through the spiritual into nature, as the force and law of all outward phenomena must flow through that Divine Humanity without resistance, into the effect, and what is called miracle follows as a Divine necessity, authentication, and sign.

There is nothing that can conclude against this view except it be, either that there is no order of development in creation and history, or that there were no causes present requiring the Incarnation. Modern scientific thought is not likely to seriously urge the first, for the idea of a progressive evolution of the Divine purpose in creation and history is the only thing that can give the seal of truth and the color of consistency to its own doctrine of the evolution of life. And those who would like to show that there were no causes requiring the Incarnation practically admit the point, in that they feel obliged to discredit history in order to escape the admission of an imperative necessity for just such a Divine manifestation as we have in Jesus Christ. The advocates of Christianity, on the other hand, can certainly have neither wish nor reason to deny the progressive evolution of the

Divine purpose, or the existence of causes demanding a Divine Incarnation and Redemption. And these two things admitted, what is called miracle in the works of Jesus Christ flows forth, as I said, as a Divine necessity, authentication, and sign.

They were a Divine necessity because effects of the work of Redemption which He came to perform. His works of healing, for example, were only the representative effects and manifestations of the power which He was then in special way, and is always according to our need, putting forth for the end of human salvation, which is spiritual manhood and health. These works were visible and manifest for the same reason, and from the same necessity, that required the Incarnation and Divine manifestation in the earth.

The miracles were His Divine authentication, also, because they were manifest exhibitions of that power which coming continually into nature works all the effects that are manifest in nature. But it is wretchedly to miss the purpose of them to regard them as dramatic effects gotten up merely to display His power for the purpose of manufacturing "evidence." The great God and our Saviour present in the world, yearning over His spoiled, sick, and dying children, no more wrought His wonders of mercy for the primary purpose of producing conviction and compelling belief, than the father bending over his sick child conjures up the look of love and solicitude that is in his eyes for the purpose of moving the child's heart. It has that effect, indeed; but it was not gotten up for that purpose, or it could have had no such effect. The look of love is in his eyes, and the tenderness is in his touch, because it is in his heart, and goes out with such urgent impulse that it cannot be hid. So the miracles of our Lord were the works of a love that could no more keep itself from working, than it could stand aloof at the crisis of human history without putting forth its power to underreach man's rebellion, and redeem him from the hells within him and the hells beneath him. They are, indeed,

authentications, because manifestations, of a love that would give itself utterly for man; but to conceive of them as done for effect, to compel belief and worship, is to throw the glamour of our own selfishness over the benignant face of sacrificial love, and to make God jealous of His glory, as we love to receive honor, one of another.

The miracles were not in the least adapted to this supposed purpose of compelling belief, either in the method, time, place, or circumstance of their performance. They were not wrought for critical sceptics or mockers. Many of them were performed when very few persons were present; some of them in the presence of the disciples only; not in the midst of the temple, or surrounded by the shrewd Sanhedrim, but along the wayside, at the gate of Nain, or out on the surging Galilee, where none but His disciples were there to witness. Yea, not at all till He had found faith as a condition of reception enabling His great, overflowing love to enter in with His power of healing. And then when He had healed some poor leper, or delivered some possessed maniac, often and often He charged them to "tell no man." And why? Because to compel belief was so far from His purpose that He would not even have it kindled till He had warmed a place in the heart that could keep it. It is obvious, as Prof. Parsons shows, that belief in a miracle as a "wonder" may be perfectly worthless, even when that belief is absolute and unqualified. They who have no real belief in anything but nature, might, or rather must, if they believe in a miracle as a fact at all, regard it as wonderful only because the natural laws or forces which produced it are unknown. This is, in fact, the only criticism which Prof. Huxley has to offer against Hume. You go too far, he says, in effect, in admitting that a miracle is a violation of natural laws; for nature is all, and if a miracle be shown to have occurred it must have occurred under some natural law unknown to us. No "wonder" has any power with such a mind to authenticate the supernatural, but only to increase its reverence for the fetich of nature. On the other hand, as in the case of

certain Jews, who said Jesus wrought His works by the power of Beelzebub, it would be possible for persons to consider the miracle as wholly preternatural, and then believe that the power beyond nature which produced it was below nature — was infernal. But, apart from either of these extremes, it is obvious that any circumstance or event which was regarded simply as a "wonder" could excite only astonishment in the mind; and astonishment is not an emotion which must necessarily be useful either to the understanding or the affections. It is to be regretted, therefore, that the plea was ever made in the interest of Christianity, that the miracles were wrought to authenticate its Divine origin, for manifestly they could not compel such belief if they were established as fact upon the most irresistible evidence. They authenticate the Divine mission of Christ because that was not their primary purpose, they being simply the necessary works of a love that was in no way concerned for its own glory, but rather for man's help. They are thus evidential, however, only to the spiritual insight of the believer who is willing to regard them as "signs" signifying the Divine nature and wisdom out of which they flow. ("Deus Homo," p. 184.) And here we should notice that this word "sign" exactly translates the Greek word by which our Lord's works are designated in the gospels. It is exactly the same word which is translated "signs" in the Lord's question, "Can ye not discern the signs of the times?" And this describes precisely the character of our Lord's works. They are signs because they signify. Their purpose is not to convince and compel belief, but to teach the teachable. They stand for, and their eternal purpose as fixed in history is to testify to the spiritual works which the Lord effects, irrespective of time or circumstance, in the souls of the faithful.

It is this which gives meaning to the answer which our Lord gave the disciples of John. They came, asking: "Art thou He that should come, or do we look for another?" He who should come was not a wonder-worker, making a show

of His power and courting honor. He was the Redeemer and Saviour of His people; their deliverer and healer, come that they might have life, and have it more abundantly; come to liberate them from the hands of their enemies, and set up His kingdom of truth in their hearts that they might be free indeed. And it was because He was the truth, because He was Divine manhood itself and able to reproduce His manhood in others and make them whole and true, that He sent unto John the evidences of what the truth could do and was doing. All it can do to our crooked and perverse humanity is to make it whole. "Go and show John again those things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

John was no Ishmael, strong-minded, self-contained, no keen-eyed, intellectual marksman, his hand against every man, and every man's hand against him, born for warfare, roaming the stony desert of natural fact, never knowing the meaning of life, nor the better freedom of submission to a Divine master, who needed the witness of these wonders. Had he been, they could never have produced conviction. In that state of mind our Lord had rather returned to him for answer what He was all the time saying to the self-sufficient Scribes: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it." But John was rather a prophet of the Highest, believing in Him and looking for consolation in Israel, now in prison and tormented with the evil spirit of doubt and despondency, crying out of a heart eager to be reassured, "Art thou indeed He that should come?" Jesus returned to him just that answer that he needed: See those signs of the purpose and power that is in Me! The sick and possessed, and the dead are lifted up and made whole! And blessed is he who is not offended in Me, but rather keepeth his heart open to the spirit which I will pour into his soul!

Christianity is an enormous fact. No one can deny its

existence or its influence. Down through its ages come the witnesses to the works of mercy and redemption which are imaged in these signs. The spiritually blind, groping their way through the darkness, praying for light and sight, have had the eyes of their mind touched by the Divine hand and gone on their way rejoicing, "Whereas I was blind, now I see;" the spiritually halt and lame, unable to walk in the paths of a good life, have heard the command deep down in their souls, "Rise up and walk," and have felt in every faculty of life the flow of a new ability; the spiritually leprous, awakening to a realization of their dire perversion of the capacity of good and right living, and loathing their uncleanness, have heard the words of mercy which no man would utter, "Be thou clean," and have walked again among their fellows worthy to be called the sons of God; those whose hearts were deaf to every Divine commandment have felt the wind that quickeneth blowing through their souls, freighted with a new spirit, enabling them to hear and obey; men and women dead in trespasses and sins have been raised to life, and those who knew their spiritual poverty of truth have heard the glad tidings of the power and wisdom of God. And those "who have been caught inward by the spirit of God, and sealed by its power, will often tell us, not aloud, but in tears and tremblings, lest the world outside should hear and laugh, of the guidance of a Divine hand never out of sight, and the moldings of a Divine power more wonderful than that which projected the forces of nature."

A man may, indeed, bury himself in the world and cultivate those faculties which hold us in close relationship with things; he may sharpen those faculties by use to an indescribable keenness till he fancies that he knows all that can be known, and is perfectly content with himself. Then there is nothing to prevent him from laughing at miracles and ignoring their daily witnesses. No argument that man ever framed, no wonder that God ever wrought, can make a useful impression upon such a mind till the redeeming love

of the Holy Spirit has found a way into his heart, filling him with desire for the wisdom of God and the power of God unto salvation. But whoever has left in him some remnant of right judgment as to his own life; whoever sees himself as blind, and lame, and leprous, and deaf, and dead, and poor altogether, may sit before the face of these miracles of Jesus Christ until he sees in them the love, the goodness and power of God ever working for the redemption of our humanity from the hells of selfishness and the limitations of evil; and yielding himself to the word of that Redeemer he may become himself a temple of the Holy Spirit and realize the promise: "The works that I do shall he do also, and greater works than these shall he do because I go unto my Father."

PATIENCE.*

I AM to speak to you, to-night, on patience. No one needs to be told what an admirable quality it is, or how essential to any real success in life. Indeed, its necessity in all situations and circumstances is so manifest that I feel as if there were nothing to be said about it but the merest truisms and platitudes.

It is not wise for any one to assume that he is a genius; and, in fact, the plain truth of the matter is that most of us are of the ordinary humdrum sort. We cannot expect to make our lives celebrated for any great or startling achievement, and it is vain to look for short cuts to fortune. But we can all work faithfully, ploddingly, cheerfully, patiently, in whatever duties lie nearest our hands. When we do this, each setting sun will see the close of a useful and happy day.

Worcester defines patience as "the power or the act of suffering or bearing quietly, or with equanimity, any evil, as toil, pain, affliction, or provocation." A second defini-

* Read before the Boston Young Men's Christian Union.

tion given by him, which is hardly less important than the first, is "perseverance; constancy or persistence in labor or exertion." Certain it is, that there can be no patience without perseverance, or the ability and willingness to labor and suffer as long as duty may require.

The boy at school or college has to learn daily a lesson of patience. Reading and writing do not, alas! as Dogberry declares, come by nature. The facts of history and science cannot be acquired by guessing; nor is geography evolved from the depths of consciousness. But "little by little the world is made," — the world of thought and feeling, knowledge and intelligence, within us, as well as the visible world around us. The successful student is he who applies himself patiently to every task, until it is finished.

I need not tell you how important it is for the shop-boy or clerk to exercise the quality of patience. Small salaries, slow promotion, hard labor poorly requited, and apparently unappreciated, are things not easy to bear "quietly, or with equanimity." But they must be borne. There is no avoiding them. They are the inevitable accessories of mercantile apprenticeship. They are the stuff out of which good merchants are made. In reality, the hardship is generally much less than it seems. One who is learning any branch of business, does not often understand how inefficient he is; but after he has learned it, he sees that, however much or little others tried his patience, he certainly tried theirs. He frequently discovers, too, that all the time that his employers appeared neglectful, indifferent, and unappreciative, they were carefully observing him, and giving him credit for all he was worth. Still, no one will deny that his position has its full share of trials, which may put his patience abundantly to the test. To go through the drudgery without a murmur, — to persevere in spite of obstacles, — to keep a light heart and a cheerful temper, — will be his greatest triumph, and the surest passport to ultimate success.

It is natural for us to imagine that our own particular

troubles and annoyances are greater than other people's, and that, if we lose our patience once in a while, we have a good excuse for it. But this kind of reasoning will not avail for any position in life. There is no useful employment which is not made up of petty details, that are often dry and irksome. We look from a distance at grand results, but do not see the labored processes by which they were reached. Great achievements are never accomplished by a stroke of the pen or a sweep of the hand. Even in the case of those unusual characters whom we call geniuses, the truth seems to be that they are not essentially different from other men. They have great power of concentration which gives them remarkable quickness and intensity of thought; but the ways in which they arrive at their conclusions are not exceptional. They perhaps pass over the ground in a shorter time; but they do not avoid the drudgery of detail, or the need of possessing their souls in patience.

The examples of history plainly show us that the greatest men, — by which I mean the real benefactors of their race, — have always been patient men. Look down the long list of inventors and discoverers; and they render a uniform testimony. Some of them, — as Watt, Stephenson, and Palissy, — are the very synonyms of patience. What could exceed the wonderful patience of Columbus, ploughing the unknown seas on his adventurous voyage? In all other fields of action it is the same. The military genius of Hannibal was obliged to succumb to the plodding, patient energy of Fabius. We ourselves should have no country were it not for the marvellous patience of Washington. But I need not multiply examples. The world may be occasionally startled by a meteor flash of erratic brilliancy. But patience is like the even, steady shining of the sun.

Does it seem like jumping suddenly at a conclusion, for me to say that the only true and enduring source of patience is trust? Yet to this conclusion we must sooner or later, inevitably come. Considerations of natural expediency or worldly success may lead us to exercise a measure of that

self-control, — that government of the lower nature by the higher, — which is characteristic of all genuine manhood, and involved in the very idea of patience. But no motive of self-interest will ever fix patience or any other virtue in our hearts as an abiding principle. Principles in man must rest on the basis of religion. They must, in the very nature of things, connect themselves with the sense of accountability to a higher power. If, therefore, we would be really patient, — patient at all times and under all circumstances, — patient to the very depths of our souls, — we must be so, because patience is the Lord's will, and the law of the order of his Providence. Believing implicitly in him, as One without whom not a sparrow falls to the ground, and by whom the hairs of our heads are all numbered, we know that whatever he permits to come to pass from sources beyond our direct agency and control, is for the best; and being thus trustful in life and death, in health and sickness, in good and evil fortune, we cannot but be patient.

Whence, indeed, does patience come, except from him who is goodness itself, and in whom all good states and qualities must have their origin? Who is so patient as the Lord God himself? He suffers innumerable things at the hands of men. Having created them to the end that they might love and serve him, he yet bears with them tenderly through ages of neglect and disobedience. He does not compel them, against their wills, to shun evil and do good, although it is only by this means that they can obtain eternal happiness; but his effort is to lead them freely in that way of life, which will bring them to himself. Freedom, which is the essential condition of human existence, carries with itself the possibility of its perversion and misuse. That it should be perverted, can be no part of the divine plan, but is, on the contrary, diametrically opposed to it. If we will do no otherwise, our Father permits us to break his laws, and act against his purposes. He is not angry with us. He does not force us into compliance with his wishes. But he patiently waits, trying, in every instance where we go astray,

to turn us in freedom from our wicked courses. What a long, long time has he waited for humanity to fulfil the end of its creation! What a long, long time has he yet to wait! With what infinite patience does he wait for each one of us to fill up the measure of his duty! When we see how much he bears, — how tolerant he is of our shortcomings, — how kind to the unthankful and the evil, — should we not learn to be patient one with another? Cannot we endure a few slights, annoyances or injuries, at each other's hands, when he has endured so many from us all?

Coming in the flesh, revealed to men as the Lord Jesus Christ, he was the perfect embodiment of patience. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." His words on the cross were, "Father, forgive them: for they know not what they do." No humanity ever suffered the temptations of his humanity. Evil was never met and overcome by any other person, as it was by him. Nor was ever victory so complete. Would we, then, realize what patience is, would we be assured that it is one of the noblest and sublimest virtues, we have only to turn and look on our Lord and Saviour Jesus Christ, as he stands revealed to us in the Gospel story.

HYMN.

Give me, O Lord! a grateful heart,
So full of silent praise,
That every comfort, every joy,
To Thee my soul may raise;
And sweetly link with thoughts of Thee
All my remaining days!

How much more precious are Thy gifts
From ocean, sky, or land!
By night or day, when thus we feel
That all are from Thy hand;
Yea, all and always, be they great
Or small as grains of sand.

All beauteous sights and lovely sounds
That charm the eye or ear;
The bounties of each varied clime
And season of the year;
All are but mirrors of Thy love
That make Thy presence clear!

Each kindly thought, each glimpse of truth,
Each secret prayer that flies;
Each impulse of the higher life
That bids me heavenward rise;
O Lord! Thou givest me all these,
And this sweet thought I'll prize!

But, most of all, I thank Thee, Lord,
For god-like Liberty,
For sunshine of most holy Faith,
For glow of Charity;
And thus of all Thy gifts I'll sing,
"My Father gave them me!"

BOOK NOTICES.

THE LIFE OF WILLIAM ELLERY CHANNING, D. D. Centenary Memorial edition. By his nephew, WILLIAM HENRY CHANNING. Boston, 1880. 700 pp.

THIS thick and tastefully printed volume is sold for the low price of one dollar with a view to increasing the knowledge of the life of this remarkable man.

Born April 7th, 1780, Mr. Channing was the child of excellent parentage, and received the benefits of religious and intellectual training.

An undersized, feeble man, exhausted and made sick by delivering a sermon or talking two hours with a friend, of painfully sensitive organization, his life seems, nevertheless, to have been a most useful one, and it is no wonder that his name is revered,—with a reverence, however, which a New-Churchman could not consistently give to any man, for it amounts to taking the saints' opinions for a creed.

Mr. Channing's religious views are an interesting object of study. His attitude was, in a marked sense, that of a leader in a transition period. Accustomed in childhood to the preaching of that Calvinist of Calvinists, Dr. Hopkins, he early found that such views were not those which he could hold, and from the study of his New Testament he drew forth the idea that the needs of men were to be met by telling them of the Lord's life on earth, rather than by arguing with them as to His office.

The only alternative of Athanasianism which, so far as we see, a God-fearing man could or can hold, if unenlightened by the truths of the New Church, was, and is, Arianism; and this he embraced. The humanitarian doctrine was revolting to him. He said in a sermon delivered in 1810, "Jesus Christ is the Son of God in a peculiar sense, the temple of the Divinity. In seeing him we see the Father." (p 163.) He also said, speaking for himself and others, "We believe that Jesus Christ is more than man, that he existed before the world, that he literally came from heaven to save our race, that he still acts for our benefit, and is our intercessor with the Father." (p. 196.) This view we call distinctly Arian, and we regard its manifest imperfections, and those

of the Athanasian creed, as evidence that whichever of the two prevailed in the Council of Nicea, and elsewhere, the world would need, in due time, a new revelation which would give, as the result of the Lord's Second Coming, the fact of the absolute Divine Unity, removing all obscurity, and solving the problem which Channing did not solve.

Channing made no attempt to establish a sect, and we see a slight incongruity between his self-chosen position and that in which some would now place him. Said he in 1841, writing to Professor George Bush, whose letter was "very acceptable" to him, "I do not speak as a Unitarian, but as an independent Christian. I have little or no interest in Unitarians as a sect. I stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth." (p. 427.) And again he used, in the same year, words equally significant, "Old Unitarianism must undergo important modification or development. Thus I have felt for years. Though an advance on previous systems, and bearing some better fruit, it does not work deeply, it does not strike living springs in the soul. It cannot quicken and regenerate the world. With these views, I watch all new movements with great interest." (p. 435.)

Channing had views of regeneration, and heavenly life, and the marriage relation, which showed, for the day, remarkable openness of mind to heavenly influence. "His life," says Dr. Bellows, "was his religion, and his religion his life. He was the same exalted person, at home and abroad, in ordinary conversation, and in the pulpit." "Channing," said Coleridge, "has the love of wisdom, and the wisdom of love."

A great work, that of supplanting Calvinism, seemed to be committed of Providence in a marked degree to this man. It was a step forward. And this is all we could expect of him,— to be useful in advancing religion a decided step. This he seems to have done faithfully; leading it out of doctrinalism into conscientiousness. We recognize with gratitude the great work of Channing; yet we can but regard him, and others like him, as forerunners of a still brighter day than theirs, the day they longed to see, when there should be in doctrine and in life, "one fold and one Shepherd." T. F. W.

THE MANLINESS OF CHRIST. By THOS. HUGHES. Houghton, Osgood & Co.

THE author of "Tom Brown's School Days" could not fail to write an interesting book on any subject which he might select. This book is not only interesting but, as we believe, very useful. It contains what Mr. Hughes gave in the form of "Sunday afternoon readings to a small class in the Workingmen's College," and an address delivered at Clifton College.

The author became convinced of the lack of manliness among Christians in general; lamenting this fact, he endeavored to remedy it, and for this end he invited the young men to study the life of the Lord as revealed in the Gospels, pointing out to them instances of the true manliness of the Lord as an incentive to this study. In order "to get out of the atmosphere of unreality in which our ordinary religious training is too apt to leave us," Mr. Hughes proceeded to illustrate the condition of affairs in Palestine at the coming of the Lord by comparing them with other and more familiar historical events. The English collegian would naturally know something of the Indian domain; so Mr. Hughes draws an illustration from it.

"In the Mahratta country, princes, not of the native dynasty, but the descendants of foreign courtiers (like the Idumean Herods), are reigning. British residents at their courts, hated and feared, but practically all-powerful as Roman procurators, answer to the officers and garrisons of Rome in Palestine. The people are in bondage to a priestly caste scarcely less heavy than that which weighed on the Judean and Galilean peasantry. If the influence of twelve centuries of Christian training could be wiped out of the English character, and the stubborn and fierce nature of the Jew substituted for that of the Mahratta; a village reformer amongst them, whose preaching outraged the Brahmins, threatened the dynasties, and disturbed the English residents, would start under somewhat similar conditions to those which surrounded Christ when He commenced His ministry.

This illustration is cited to show the writer's practical purpose, which is to make Christianity more real and living. The second chapter is devoted to the "Tests of manliness." The author approaches the sublime when he advances into this branch of the subject, and, particularly, as he develops the manliness of the Lord. His style reminds us of Farrar in his "Life of Christ," and the effect of the book throughout is similar. Mr. Hughes is no blind follower of dogma; there is an entire absence of cant, his efforts being to embody in the life the simple teachings of the

Gospels. Mr. Hughes very forcibly alludes to the Lord's conduct in temptation as an example of His manliness (pp. 42, 45); and these temptations are quite fully and accurately described. He thus speaks of the standard of the Lord's life:

"He never for one moment accommodates His life or teaching to any standard but the highest; never lowers or relaxes that standard by a shade or a hair's-breadth, to make the road easier to rich or powerful questioners. This unbending truthfulness is, then, what we have chiefly to look for in this period of triumphant progress and success, questioning each act and word in turn whether there is any swerving in it from the highest ideal." (p. 97).

The book concludes with a noble address, teaching in what true success consists, cautioning the listeners against the love of money and show, and inculcating magnanimity and humility. We have not the space to refer to other excellencies in the book, and perhaps it is as well for the reader to find them for himself.

The blemishes of the book are very few. The writer does not, so far as we remember, introduce any false dogmas, and we should judge, although not knowing Mr. Hughes' religious views, that he was a Liberal in theology. This book, following others of a similar sort which have recently been published, shows to our mind that the world is breaking away from the old theology, and thus becoming prepared for the positive teachings of the new.

W. G. JR.

Odd or Even? Mrs. A. D. T. Whitney. Boston: Houghton, Osgood & Co., 1880. 505 pp.

One rises from the perusal of this book, with the satisfactory consciousness of having lived for the time in delightful communion with nature in her finest attire and kindliest moods, and in such human society as one would like to live in always.

Mrs. Whitney's ready knowledge of the minutest practical details of every-day life, and her quick, artistic sense of groupings and correspondings, here gives us a series of rich pictures from beginning to end. Nothing of beauty or use escapes her eye, or passes unappropriated. She is, for this, one of our most excellent practical teachers both in ethics and art. Every dainty bit of color, every nice outline of form, whether in dress, in flowers, or trees, or sky, has the touch and glow of a true artist. Every change of situation and circumstance in her story, brings

spontaneously, into fine keeping, as if by magic, the surrounding landscape, and the reader comes immediately into the corresponding harmonies, and finds himself, at once, in a state of peace and goodwill with the unity of the relations.

It must have been a struggle with Mrs. Whitney when she adopted literature as her profession, between the pen and the brush, so active are the elements of both arts in her very constitution.

Her characters, living and lovely, are always ready for their individual places, and all charged by the beauty of their lives, for the occasion, with fitting words and objects, or fitting silence as the needs of the moment may suggest.

All beautiful things in surrounding nature seem to us, at the time, to be the ready outbirth from the inner life in and about, in every change and modification, like the sudden incarnation of a lovely spirit. Every wooded hill, stretch of plain, still valley, rushing brook, or moss-grown rock, is a natural belonging to the inner story; the outward *seeming* of the inward or invisible *being*. Whether Mrs. Whitney really and intellectually believes in this corresponding as a *real science*, may be another thing. Her artistic perceptions embellish until one may sometimes doubt whether she may not lose sight of the fact of the corresponding, as a *very exact science*, in the exercise of her fine fancy. Although she uses such terms as "typical history," "correspondence," and "discrete degrees," it is done vaguely.

Such sunny, fragrant, happy, possible farm-life! So completely elevated above the mere drudgery of the sweat of the brow, and the absolute homeliness of what is usually only seen as farm-life! Here, at Fallaiden, use and delight are born right into it as twin-birthrights and inheritances, and where the cheerful earning of the bread has disarmed the curse of the fall.

It is doubtful if Mrs. Whitney ever wrote a story in which does not appear more or less of her own individual experiences. Oftener more than less. This is one secret of her success in bringing to us such real characters and histories. We are sure that she has never, even in her descriptions of the sweetest domestic life, where the housekeeping has been placed before us in a daily order and satisfactoriness that would seem to ordinary housekeepers, nothing short of fabulous in the circumstances, we are sure that she has given nothing, in whose routine of details, with like appliances, she has not first lived herself. Her own

housekeeping, in every particular, we know, as with all other practical work she attempts, is positively as nearly perfect as any human work of the kind can be made.

"Odd or Even?" will be considered, we think, by all who appreciate its qualities, one of the most valuable of her books; and we should all rejoice that it gives to our girls another clear and healthful example of true, womanly character which they will be made more womanly in trying to emulate, while they will also find that the manliness of her men will serve to elevate their standards of true manliness. * * * * *

The New Englander. — which is now issued bi-monthly, comes to us with a vigorous May number. In the leading article, Prof. Clark of Minnesota, discourses on "spiritual economics," in other words, the well-being of the church. In strong sentences he speaks of the present difficulties arising from social distinctions and the desire of the rich for expensive churches, and concludes with these hopeful words, "struggling attempts at sociables may cease, but prayer meetings will flourish; elements uncongenial in a drawing room will become congenial in a house of worship. The church will lose not only in the elegance of its furnishings but also in the average refinement of its members, but for every step which it shall take downward, according to the standard of the world, it will take a step upward according to the standard of its founder, till, attaining again the ideal which it realized for a brief season in the past, it will gather the few rich and the many poor into a company in which the flippant ties of polite society will be utterly impossible, but in which the deep bond of spiritual brotherhood will be forever assured."

The article on "Causes of Decline of Faith in the Doctrine of Endless Punishment," from a Connecticut clergyman, is especially interesting, the writer coming to the conclusion that the principal cause is the irrational declarations of the church itself. "A hell of literal fire, excruciating torture inflicted directly by the hand of God, infant damnation, the perdition of the unevangelized" are spoken of as "repulsive exaggerations." "What is now needed is, for us to see the errors into which our predecessors have fallen and frankly to acknowledge them." The hope is expressed that the truth on this subject, — very well discerned by the writer, — may be freed from "the unsightly incrustrations which have brought it into dishonor."

Lack of space prevents reference to very interesting articles on "Schliermacher and Tholuck," and "Phillips Brooks as a Preacher," both of them fair and discriminating studies of successful preaching.

Rev. James Reed's recent book is noticed with marked respect, the reviewer saying, "We commend this little book as a favorable presentation of Swedenborgianism as now taught and of the elements of spiritual power which it contains." W.

MONTHLY NOTES AND COMMENTS.

The General Meetings.

We hope that our readers will obtain something of interest from papers brought forward at the Conference of Ministers and the General Convention. As to the singular fact that the former meets this year in Philadelphia and the latter in Maine, we would only express the wish, in the name of economy of labor and money, that it may not occur again. Undoubtedly both meetings will lose somewhat in attendance, and possibly they may have a slightly sectional cast, but they may be made very useful to those who go, and to those who cannot go, and to the world at large if, in their respective capacities, they turn every moment of time to the discharge of the great duties which are committed to them.

There may be a tendency in the conference, the character of which is purely deliberative, to overlook the one fact which calls it into being, — the fact that the world needs the gospel that the Lord Jesus Christ reigns in the power and great glory of His Second Advent, — and to devote time to purely theological questions. This may be partly due to the very loose form of organization, the Conference being made up, without distinction as to voting even, of ministers regularly officiating, ministers not officiating, licentiates who are generally laymen occupied in secular work and preaching only occasionally, and students for the ministry who are often not sufficiently advanced to have any ministerial experience whatever, and may even be minors. We do not wish to discuss this fact, which is perhaps unique in the history of

Ministers' Conferences of any sort, but only to urge that the participation of a large element which does not come from ministerial work may not divert the body from the consideration of vital questions of church development, to that of those which are purely speculative and of which the present docket of subjects contains a long list. All questions are important, but those which are of a philosophic nature are less important than those which arise in the ministerial work itself and need immediate, practical answers.

We are very glad that the General Convention proposes to find more time for religious culture without neglecting the discharge of business. Religious services have always been held daily, but the mind could not easily turn to listen to a sermon in the very midst of a busy day. Now, however, matters are arranged differently. At the coming session, the afternoon of Saturday will be devoted to a conference on the New Age, to be treated by four ministers, each reading a brief paper on a branch of the subject. On Sunday evening, also, instead of the usual service, there will be a meeting at which will be delivered four brief addresses as to our Lord's Life on Earth and His Example, in teaching, in doing good, in meeting evil, and in regard to death. Other meetings of interest have been provided for, and it is hoped that the session will prove one beneficial to the great interests concerned and to all those to whom its influence may extend.

If we attend all church meetings devoutly, patiently, and hopefully, we cannot fail to find in them encouragement and instruction.

Dwelling Together in Unity.

At the great meeting held in the Academy of Music, Brooklyn, on the one hundredth anniversary of the birth of Channing, addresses were made by Dr. Rufus Ellis, of Boston, George William Curtis, of New York, and others, among whom were a Methodist clergyman, Rev. C. U. Sims, and the Rev. H. W. Beecher. Mr. Sims expressed with grace and power the truth that good men were serviceable to the Lord everywhere, and should be appreciated by all. "This world is broad enough," said he, "for all of us, with our different religious views, to stand on, and not be in one another's way. Believing, as I do, in the essential Divinity of our Lord Jesus Christ, I come to lay my chaplet down to the memory of one whom I honor; and I pray God that

all truth, gathered everywhere in this wide world, may be consecrated to all men, and that all truth-seekers may be honorable in the sight of their brethren forever."

Mr. Beecher spoke of the very great changes wrought in the century; of the former hostility of sects, of the apparent impossibility of their ever finding common ground, and of the bitter controversy of his early recollection; and contended that while theology had changed, religion had increased; the diminished power of old creeds being likened to the putting out of street-lights at dawn of day. He resisted the claim of the Unitarians upon Channing, saying that he was of the universal church; spoke of the good in all churches, including the Swedenborgian; and closed with the words: — "When we look back one hundred years, what do we see? The greatest change, I think, that has been produced in any hundred years since the advent; and when I look forward from this stand-point, it seems to me that we stand just about in the month of April in the history of the world. We have had our dead winter, we have had our blustering, controversial March, and now we have our month of April which does not know exactly whether it has left March, or whether it is entering into May; but it is on the way to summer, and soon there will come the blossoms of May; and after that will come June, the opal of the year, and then the summer; and then the harvest. We are on the full march; and the spirit of true religion is to 'forget the things that are behind, and to press forward toward the mark for the prize of our high calling of God in Christ Jesus.'"

The Outcome of Modern Biblical Criticism.

We have noticed lately that more books are published on religious subjects than on any others, except in the line of fiction. This may not be the observation of others, but for every new book of travel or science there seem to us to be two of theology. Even books of sermons are printed and sold rapidly, and commentaries of the largest size issue simultaneously, and our best publishing houses have become makers of religious books which they advertise with all zeal.

Not all these books, to be sure, look in the right direction, but we do not hesitate in saying that most of them do, and that there is fair promise that the books teaching the truth prevail over their antagonists. For instance, Messrs. Houghton, Osgood & Co., of

Boston, print Joseph Cook's book on Marriage containing an attack upon the New Church, and James Reed's book on "Swedenborg and the New-Church." The latter, following the other, and pushed through all the channels of trade, will certainly counteract its misleading tendency.

On the general subject, the outcome of modern Biblical criticism, we lately found a few words in the *London Spectator* in a notice of Mr. Hughes's "Manliness of Christ." The *Spectator* says: —

"Beyschlag, who is, we believe, the ablest of the Continental opponents of the Renan and later Straussian representations of the genesis of Christianity has sagaciously remarked that the one special result of the modern, thorough going, critical, testing of the literary and historical value of the New Testament documents is this, — that it has brought back the living Christ to the world. It has inaugurated a Second Coming of the Son of Man. It has caused history to take the place of scholastic systems."

The Rising Faith.

We have been struck with the manner in which the truths of the New Church make their way softly into open minds. Mingled with old errors they may be in such minds, and very vaguely held they will certainly be at present, but it is encouraging to find the evidences of even the dawn of a new day for Christianity. As an instance of this progress, we may cite that very widely circulated paper, the *Christian Union*. Lyman Abbott, co-editor with Henry Ward Beecher, writing upon the Lord's Transfiguration, lately said: —

"As I read the New Testament, there is to the believer no break in the continuity of life; no waiting for a future and far-off resurrection; no farther use for this body. Of the resurrection of this body, the Bible gives no hint. Whether Swedenborg's fancy of a spiritual body be true I know not. Having no faith in him as a prophet, his revelations seem to me but the imaginings of a fine and poetic soul. But, true or false, the resurrection is accomplished when life is ended. Thank God it is so."

Mr. Abbott proceeds to explain the Transfiguration in a rational way. It may seem strange to us that such a man will not search profoundly into the works of the specially enlightened author (not "prophet"), whose name he rightly joins with the doctrine so much rejoiced in; but we must be taught patience on this point by remembering that we ourselves have not consecrated ourselves, as

we ought, to the untiring study, for the world's sake, of Swedenborg's works, by means of which the Lord has given us out of His Word the light of which the world stands in great need.

Swedenborg's Style.

A religious newspaper, speaking lately of Rev. James Reed's little book on "Swedenborg and the New Church," and commending the writer's "lucid statement," remarks that "most people are repelled from examining the doctrines by the "dreadful style of Swedenborg." We hope the editor who frequently prints specimens of the "dreadful style" may be presented with a set of the new translations of the Rotch Edition, when he will find at the first glance that Swedenborg's reputation in this respect is improving, and if, in addition, a volume of the Latin be given him, he will be likely to realize speedily that Swedenborg deals only in a remarkably clear, concise and forcible style, which any one may easily learn to read, without the preparation necessary to reading classical Latin, and which would never suggest to the reader a thought of its being "dreadful."

Moreover, when we hear of any one being repelled by the style of the somewhat awkward translations hitherto in use, we cannot help feeling that the smoothest style in the world, or the most piquant style, which is the fashion at present, would be of little benefit to one whose love of spiritual truth was such as to be brought to a stand by mere literary excellence or the lack of it. The diligent seeker who is repelled by the style is one whose earnestness of purpose is such that the world can do without his aid.

It is a fact of comparatively small importance, but it *is* a fact that Swedenborg's own style is very different from that which the editor referred to has in mind; but this error on the editor's part, we are glad to see, does not deter him from frequently printing extracts from Swedenborg, without waiting for the improved translations which are now in process of publication.

A New Classification.

The place to be assigned to Swedenborg among theological writers, by those who do not accept him as a specially chosen instrument for publishing to the world the truth of the New Age, is

sometimes decided in one way and sometimes in another; many classing him with German mystics. A young Unitarian preacher, quoted in the *Christian Register*, has made a new assignment which our readers will regard with some astonishment. Speaking of the faith which would survive the attacks of Ingersoll, Rev. J. T. Bixby says: —

"In the interpretations of the Gospel that such men as Swedenborg, Frederick Robertson, Dean Stanley, Canon Farrar, and Dr. Arnold, in England, and such men as Bushnell, Phillips Brooks, and David Swing, in this country, have pointed towards; and still better, in the clearer and fuller statements of organized liberal Christianity that Channing, Dewey, Martineau, Theodore Parker, Robert Collyer, Chapin, Miner, Ryder, and the rest of the Unitarian and Universalist preachers have given,—it is already before us."

Swedenborg in England! and a finger-post on the way to Theodore Parker! The appointed herald of Christianity revived and spiritualised serving as the forerunner of humanitarianism! It is good for all Christians to draw near each other; it is good to believe that all truth of the day goes to fulfil the promise of the Apocalypse; but to admit that extreme humanitarianism is fruit from the tree of life, is impossible. In exactly the opposite direction, Swedenborg pointed towards that church whose glory it would be to be the bride of the Lamb.

The New Church Abroad.

London.— An Association similar to our Magazine Club, and appropriately named "The Swedenborg Reading Society," meets monthly in London in the rooms of the Swedenborg Society, Bloomsbury Street. The purpose of each meeting is the consideration of some subject with the end of obtaining a full and clear understanding of the teaching of the Church thereon. A paper is read, and the subject is then before the society, the members of which discuss it. The essayist then speaks in reply to any remarks made in criticism of his paper, and finally, the Chairman reviews the whole. This seems a very orderly way of doing the whole work, and the Reading Society undoubtedly exerts a good influence upon the English New-Church periodicals.

Vienna, Austria.— Rev. Hermann Peisker, Pastor of the Vienna Society, has lately died. He seems to have been heart-broken at the closing of his chapel by the Austrian authorities, who also

confiscated the Society's little property. He was a young man of sensitive and energetic temperament, and had recently endeavored to support himself by secular labor; but his strength gave way, and he died, it is said, "of grief and starvation." As soon as the news of his death was received in England, a subscription was immediately started for the benefit of his family. The indignation which we must feel at this Jesuitical attempt to rule over the souls of men, is tempered by the conviction that "Babylon is fallen," and that Mr. Peisker, if he be one of the best, is also one of the last, victims of such tyranny.

Adelaide, South Australia.—This city of some thirty thousand people has an earnest little Society, possessed of a church, to which it has added a vestry the last year. A new organ has also been procured. Rev. E. G. Day, the Pastor, reports regular services, with an average attendance of fifty, of whom about half are communicants. There are four other societies in Australia, namely, in Melbourne, Auckland, Sydney, and Brisbane. Melbourne and Auckland have regular ministers.